

SELECTIONS

VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,
Received up to 20th September 1893.

CONTENTS.

	Page.		Page.
I.—POLITICAL AND FOREIGN.			
An influential Musalmán editor of a newspaper in the Panjáb gained to the cause of the <i>National Congress</i> ...	380	The estrangement of feelings between the Hindus and Musalmáns ...	386
Affairs in Hyderabad ...	380	The Hindus and Musalmáns advised to live in peace with one another ...	387
Levy of a special tax by the Begam of Bhopal, to meet the expenses of her visit to Simla ...	380	Janm Ashtmi fair at Kanauj, Farukhabad district ...	387
Munshi Sayyid Zahid Husain, Khán Bahádúr, Deputy Collector at Aligarh, and the Gwalior State ...	380	Case of Swami Bráhmánand, Bahraich ...	387
II.—ADMINISTRATION.			
The appointment of General Sir Henry Norman as the Viceroy and Governor-General of India ...	381	Certain Hindu Tahsildárs in Oudh threatened with departmental punishment for aiding the <i>Gorakshini Subha</i> ...	387
Ditto ditto ditto ...	381	Use of hemp in Kumaun ...	388
The Lieutenant-Governor's speeches at Ballia and Azamgarh and the Hindu newspapers ...	381	The North-Western Provinces and Oudh Income Tax Report for 1892-93 ...	388
Religious disputes ...	382	The Opium Royal Commission ...	388
Ditto ...	382	Criminal trials and Government Pleaders ...	388
Ditto ...	382	The spleen rupture case, Benares ...	388
Causes of religious disputes ...	382	A vacancy caused in the North-Western Provinces Legislative Council by the resignation of the Hon'ble Babu Rám Kali, Chaudhri ...	389
Prevention of religious disputes ...	383	The Hindu Munsif at Budaun ...	389
Suggested appointment of a commission to enquire into the late religious riots in India ...	383	III.—EDUCATION.	
The recent Hindu-Musalmán riots and Sir Charles Crosthwaite ...	383	An objection raised by a Musalmán to a note in Lálá Sham Lal's abstract of Dr. Hunter's Brief History of India ...	389
Comments on the recent Hindu-Musalmán riots ...	384	Mr. Beck's speech on the occasion of distribution of prizes to the students of Aligarh College and the <i>Hindustáni</i> of Lucknow ...	389
Cow-killing question ...	384	Need of a College at Gorakhpur ...	389
Maulvi Muhammad Murad Ali of Ajmere and cow-killing ...	385	IV.—MISCELLANEOUS.	
Cow-protection societies ...	385	Hindus subscribing largely to the proposed memorial of the late Nawáb Abdul Latif Khán ...	389
Ditto ...	385	Visit paid by the Commissioner, the Magistrate and other European Officers of Benares to Gossain Biharipuri's house to witness the celebration of the Janm Ashtmi ...	390
The district authorities of Azamgarh and Pandit Bishan Narayan Dar and the editor of the <i>Hindustáni</i> ...	385	Privies to be provided with iron doors, Jhánai ...	390
Bakr Id at Negu, police station Didarganj, Azamgarh ...	386		
The recent riots in India, some Conservative newspapers and Anglo-Indians ...	386		

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
	URDU.			1893.	1893.	
	Monthly.					
1	Káyasth Samáchar	Allahabad	Awadh Bihári Lál, M.A.	For Sept. ...	14th Sept. ...	237 copies.
2	Khiyálát-i-Hamidi	Sambhal (Moradabad).	Fahim-ul-din	July ...	18th " ...	270 "
	Bi-monthly.					
3	Hálat-i-Hind	Allahabad	Babu Khán	15th Sept. ...	18th Sept. ...	100 copies.
4	Kanauj Punch	Kanauj (Farukhabad.)	Bhaggú Khán	" " ...	16th " ...	200 "
5	Nazm Akhbár	Lucknow	Dwárká Prasad	5th " ...	15th " ...	200 "
6	Social Reformer	Jaunpur	Wájid Ali	15th " ...	19th " ...	"
	Tri-monthly.					
7	Akbár-i-Imámia	Lucknow	Ábid Ali	18th & 28th Aug. ...	18th & 20th Sept. ...	375 copies.
8	Dabir-i-Hind	Agra	Amin-ul-dín	10th Sept. ...	18th " ...	45 "
9	Hámid-ul-Akbár	Moradabad	Iláhi Bakhsh	13th " ...	17th " ...	235 "
10	Mufid-i-Am	Agra	Qádir Ali Khán	10th " ...	15th " ...	100 "

No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
URDU—(continued).						
<i>Weekly.</i>						
				1893.	1893.	
11	Āftāb-i-Islām ...	Agra ...	Gafūr Bakhsh ...	6th & 12th Sept. ...	16th Sept.
12	Agra Akhbār ...	Do. ...	Tajammul Husain ...	14th " ...	17th " ...	230 copies.
13	Agra Punch ...	Do. ...	Ahīd-ul-dīn Beg ...	8th " ...	16th " ...	185 "
14	Akhbār-i-Klām ...	Meerut ...	Muqarrab Husain Khān.	12th " ...	14th " ...	65 "
15	Akhbār-i-Islām ...	Agra ...	Abdul Majid Khān...	15th " ...	15th " ...	526 "
16	Alwaqt ...	Gorakhpur ...	Muhammad Sā'id ...	13th " ...	17th " ...	660 "
17	Anīs-i-Hind ...	Meerut ...	Kishun Sarūp ...	16th " ...	" ...	625 "
18	Anjuman-i-Hind ...	Lucknow ...	Bishun Lāl ...	9th " ...	13th " ...	128 "
19	Āzād ...	Ditto ...	Sajjād Husain ...	15th " ...	17th " ...	200 "
20	Cawnpore Gazette ...	Cawnpore ...	Harnām Singh ...	" ...	" ...	550 "
21	Dabdaba-i-Sikandari ...	Rāmpur ...	Muhammad Husain,	11th & 18th " ...	13th & 20th " ...	446 "
22	Fitnah ...	Gorakhpur ...	Nizām Ahmad ...	16th " ...	20th " ...	500 "
23	Gorakhpur ...	Ditto ...	Ahmad Abdul Karīm Khān.	9th " ...	14th " ...	586 "
24	Hindustāni ...	Lucknow ...	Gangā Prasād Varmā	13th " ...	16th " ...	300 "
25	Jām-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	3rd " ...	17th " ...	250 "
26	Kārnāmāh ...	Lucknow ...	Muhammad Yāqūb...	10th " ...	14th " ...	275 "
27	Matla-i-Nūr ...	Cawnpore ...	Gauri Shankar ...	16th " ...	20th " ...	45 "
28	Mauj-i-Narbadda ...	Hoshangabad ...	Abdul Karim ...	" ...	19th " ...	200 "
29	Mīhr-i-Nimroz ...	Bijnor ...	Karīm-ullah ...	14th " ...	18th " ...	435 "
30	Naiyar-i-Āzam ...	Moradabad ...	Amjad Ali ...	28th Aug. & 4th Sept.	13th & 17th " ...	300 "
31	Najm-ul-Akhbār ...	Etāwah ...	Rūh-ullah Khān ...	13th Sept. ...	17th " ...	223 "
32	Nāsim-i-Agra ...	Agra ...	Jamna Dās Biswas...	15th " ...	" ...	450 "
33	Nāsim-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	8th " ...	20th " ...	117 "
34	Nāsir-i-Hind ...	Agra ...	Muhammad Ali ...	16th " ...	18th " ...	40 "
35	Nizām-ul-Mulk ...	Moradabad ...	Fahim-ul-dīn ...	17th Aug. & 11th & 16th Sept.	13th, 18th & 19th Sept.	250 "
36	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamīd ...	2nd & 9th Sept. ...	14th & 17th Sept. ...	163 "
37	Oudh Punch ...	Lucknow ...	Sajjād Husain ...	17th Aug. ...	18th " ...	350 "
38	Police News ...	Meerut ...	Habib Ahmad ...	8th " ...	13th " ...	500 "
39	Raī-ul-Akhbār ...	Benares ...	Ghulam Husain ...	11th " ...	14th " ...	400 "
40	Rahbar ...	Moradabad ...	Partāp Kishun ...	16th Sept. ...	19th " ...	375 "
41	Riāz-ul-Akhbār ...	Gorakhpur ...	Nizām Ahmad ...	" ...	20th " ...	350 "
42	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	3rd " ...	17th " ...	250 "
43	Sitāra-i-Hind ...	Ditto ...	Banwāri Lāl ...	12th " ...	14th " ...	150 "
44	Tohfa-i-Hind ...	Bijnor ...	Jairāj Singh ...	13th " ...	17th " ...	410 "
45	Tohfa-i-Qādiri ...	Ballia ...	Abdul Qādir ...	9th " ...	15th " ...	128 "
46	Tūf-i-Hind ...	Meerut ...	Sajjād Husain ...	16th " ...	18th " ...	570 "
47	Zamānah ...	Cawnpore ...	Muhammad Safdar Hasan.	4th, 11th & 18th Sept.	18th & 19th "
<i>Daily.</i>						
48	Oudh Akhbār ...	Lucknow ...	Sheo Prasād ...	13th to 20th Sept. ...	13th to 20th Sept. ...	503 copies (including 92 copies taken by Government).
URDU-ENGLISH.						
<i>Bi-weekly.</i>						
49	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	12th & 15th Sept. ...	14th & 17th Sept. ...	441 copies (including 281 copies taken by Government).
HINDI.						
<i>Monthly.</i>						
50	Bhārat Sudashā Pravartak ...	Farukhabad ...	Nārāyan Dās ...	For Aug. ...	14th Sept. ...	350 copies.
51	Bhatt Bhāskar ...	Cawnpore ...	Shankar Dayāl ...	For Sept. ...	"
52	Māthur Vaishya Sukhdāyak...	Agra ...	Babu Lāl ...	" ...	19th " ...	230 copies.
<i>Weekly.</i>						
53	Almora Akhbār ...	Almora ...	Sadā Nand ...	11th Sept. ...	14th Sept. ...	104 copies.
54	Bhārat Jīwan ...	Benares ...	Rām Krishna Varmā	" ...	" ...	1,500 "
55	Goswak ...	Ditto ...	Jagat Nārāyan ...	7th " ...	15th " ...	250 "
56	Khichri Samāchār ...	Mirzapur ...	Madho Prasād ...	9th " ...	14th " ...	300 "
57	Nāgri Nīrad ...	Ditto ...	Kashi Prasād ...	14th " ...	17th " ...	400 "
58	Sajjan Kīrti Sudhākar ...	Udaipur ...	Āshyāchālāk Dān ...	11th " ...	15th " ...	65 "
<i>Daily.</i>						
59	Hindustān ...	Kālā k ā n k ā r (Partābgarh).	Devī Dayāl Shukla...	12th to 19th Sept. ...	13th to 20th Sept. ...	500 copies.
HINDI-URDU.						
<i>Monthly.</i>						
60	Jain Hitaishi ...	Moradabad ...	Pauna Lal ...	For June & July ...	18th Sept.
<i>Weekly.</i>						
61	Kāshi Pattrika ...	Benares ...	Lakshmi Shankar Misra, M.A.	15th Sept. ...	17th Sept. ...	450 copies (including 343 copies taken by Government).

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	HINDI-URDU—(concluded).			1893.		1893.		
	<i>Bi-weekly.</i>							
62	Jaipur Gazette ...	Jaipur ...	Mahavir Prasad ...	9th	Sept. ...	18th	Sept. ...	100 copies.
	MARATHI.							
	<i>Weekly.</i>							
63	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayagi.	13th	Sept. ...	17th	Sept. ...	350 copies.
	MARATHI-ENGLISH.							
	<i>Weekly.</i>							
64	Nyaya Sudha ...	Nagpur ...	Sadd Shiva Ram Chandra Patwardhan.	11th	Sept. ...	15th	Sept. ...	375 copies.
	GORKHA.							
	<i>Weekly.</i>							
65	Bharat Jiwan ...	Benares ...	Ram Krishna Varma	15th	Sept. ...	17th	Sept. ...	500 copies.

I.—POLITICAL AND FOREIGN.

HINDUSTANI.
September 13th,
1893.

An influential Musalmán editor of a newspaper in the Panjáb gained to the cause of the *National Congress*.

1. The *Hindustani* (Lucknow), of the 13th September, in referring to the preparations that are being made for holding the next *National Congress* at Lahore, is glad to notice that Munshi Moharram Ali Chishti, the editor of the *Rafiq-i-Hind* newspaper, who has hitherto been a strong and influential opponent of the Congress among the Musalmáns in the Panjáb, now admits the necessity of the Congress, and will take part in that assemblage at Lahore this year, with all the weight of his influence among the Musalmáns of that town.

GORAKHPUR.
September 9th, 1893.

Affairs in Hyderabad.

2. *Gorakhpur*, of the 9th September, observes that the party feeling among the members of the Hyderabad Government, which brought about the expulsion of Mehdi Ali, Mushtaq Husain and Mehdi Hasan from that state, has not yet spent its force. The very ministry is now reported to be going to be broken up. The Nawáb Viqar ul-Umra and Nawáb Fakhr-ul-Mulk are freely mentioned as likely to succeed Sir Asman Jah in the Premiership. It is tacitly assumed that this state drama is being played out under the direction of the Resident through the agency of Sarwar Jang, while His Highness the Nizam has been reduced to a puppet—a mere nonentity. The editor of the *Deccan Budget*, who was once dismissed from the service of the state on a certain charge, has again been handed over the entire Government Printing Press, a property worth over a lakh of rupees. He has also been given a contract for printing Government papers for a period of five years. Similarly, Sardar Abdul Haq of the *Deccan Mines Company* fame, is again going to be entertained in the state. What do all these things tend to? The Nizam was said to be a very wise man and a politician of the first water. If so, why does he not assert his position and show that he is not an imbecile or a pliant tool in the hands of others, as his present attitude or rather indifference to his own vital interests shows? The *Pioneer* has already given a warning of a threatened interference of the British Government, so that unless measures are promptly taken to mend affairs in Hyderabad, the state will sooner or later be annexed and formed into a part of the British Indian Empire.

TÚTÍ-I-HIND.
September 16th,
1893.

Levy of a special tax by the Begam of Bhopal to meet the expenses of her visit to Simla.

3. The *Tútí-i-Hind* (Meerut), of the 16th September, on the authority of its Bhopal correspondent, complaining that the Begam has raised two and a quarter lakhs of rupees by the levy of a special tax, to meet the expenses of her present visit to Simla, condemns the measure as quite unjustifiable. The editor observes that if native chiefs make no scruples to practice such extortion, even when the Government of India exercises so very strict control over them, there would be no end to their tyranny and oppression if that control were withdrawn.

TÚTÍ-I-HIND.
September 16th,
1893.

Munshi Sayyid Zahid Husain, Khán Bahádur, Deputy Collector, Aligarh, and the Gwalior state.

4. The same paper speaking in very high terms of Munshi Sayyid Zahid Husain, Khán Bahádur, Deputy Collector, Aligarh, observes that his services were lent to the Gwalior state in October 1890 for five years, where he was appointed Settlement Commissioner, probably on Rs. 1,200 a month. But before the completion of settlement the work was abruptly stopped by the darbár in April last, and his services were replaced at the disposal of the Government of India. The Council of Regency was fully satisfied with his work, as is evident from the letters of the Secretary and the Resident to him. The *Tútí-i-Hind* publishes the letter which the Munshi addressed to the Resident on the eve of his departure from Gwalior, pointing out the inadvisability of the sudden stoppage of the summary settlement on which he was engaged by the Gwalior darbár, and complaining that his return from Gwalior before the termination of five years would expose him to a heavy loss. But he has not yet been favoured with a reply from the Resident. It is believed that his present pay as Deputy Collector is Rs. 700 a month. The Government of India ought to interfere on his behalf, and ask the Gwalior darbár to appoint him to some other suitable post in the state, or make good the loss which he has

suffered from his premature reversion. If neither of the two alternatives be practicable, he may be made Prime Minister in some other state in recognition of his good services.

II.—ADMINISTRATION.

5. The *Hindustani* (Lucknow), of the 13th September, in commenting upon the announcement made of the appointment of General

The appointment of General Sir Henry Norman as the Viceroy and Governor-General of India.

Sir Henry Norman as the Viceroy and Governor-General of India, observes that the Indians have almost always had a bitter experience of the military officers

and military members of the Supreme Council in this country, who have caused the military expenditure to go on steadily increasing until it has reached its present formidable dimensions, and so cannot *prima facie* express their satisfaction at the selection. But when it is remembered that the appointment has been made by Mr. Gladstone, and most probably at the recommendation of Lord Ripon, who, as the Colonial Minister, has, during the last eight months, been dealing direct with Sir Henry Norman as the Governor of Queensland in Australia, one must feel sure that Sir Henry must be a man most just and of broad, liberal views. Mr. Gladstone must at the same time have some special object in view in sending Sir Henry Norman back to India, where he had served from the post of a clerk to that of the military member in the Viceroy's Council. It may be that he has been selected for the Indian Viceroyalty with the special object to cut down the ever-increasing military expenditure which has brought India well-nigh to the verge of bankruptcy. Again, as all the Anglo-Indian newspapers except the *Pioneer*, whose editor's mother is a cousin of Sir Henry, express their dissatisfaction at his appointment, his antecedents and character must be of such a nature as to bespeak sympathy with, and kindness to, the Indians. Moreover, during his whole career in India the Indians had nothing to complain of anything he did, and as the editor has full confidence in the good sense and justice of Mr. Gladstone, he need not join the Anglo-Indian newspapers in expressing disappointment at the selection of Sir Henry Norman until he has learnt more about him. In another place he says that the Viceroy-elect, while he was the military member of the Government of India, denounced in strong terms the frontier policy which Lord Lytton was going to pursue in respect to Afghanistan, declaring that the military officers wanted to lead the Government to advance into that country, not because there was apprehended any real danger from Russia to India, but in order to secure them titles and medals. These words deserved to be recorded in letters of gold. Holding such views, he could not conscientiously fall in with the policy of Lord Lytton's Government, and so he soon took steps to procure his retirement from India. The Indians must thank their stars that they are now going to have their destinies placed in the hands of a gentleman of such broad and farsighted views.

HINDUSTANI.
September 13th,
1893.

6. The *Subodh Sindhu* (Khandwa), of the 13th September, in commenting upon the appointment of General Sir Henry Norman as the Viceroy of India, observes that his appointment is viewed with surprise both in England and this country, and is a departure from the usual practice, inasmuch

The same.

as the Indian Viceroyalty has generally been reserved for the British Peerage. The Right Hon'ble Mr. Gladstone has some deep policy in his nomination. Lord Ripon and Lord Reay, who were sent to this country by the Prime Minister, turned out very successful and popular rulers, and it is earnestly to be desired that the administration of the Viceroy designate will prove equally beneficial to the country. The *Subodh Sindhu* then gives a brief account of Sir Henry Norman's official career.

SUBODH SINDHU,
September 13th,
1893.

7. The *Najm-ul-Akhbar* (Etawah), of the 13th September, censures the Hindu newspapers for making adverse comments on the Lieutenant-Governor's speeches at Ballia and Azamgarh, and observes that religious disputes are undoubtedly instigated by educated persons. Better feeling will generally be found to exist among the

The Lieutenant-Governor's speeches at Ballia and Azamgarh, and the Hindu newspapers.

illiterate rural population than among the town population, in which the educated element prevails.

NAJM-UL-AKHBAR,
September 13th,
1893.

Azād.
September 15th,
1893.

8. The *Azād* (Lucknow), of the 15th September, states that the late religious riots, being of rather a grave nature, attracted the attention of the British public. The leading English newspapers commented on them, and even a question was asked in Parliament by Sir William Wedderburn. The Under Secretary of State replied that a report would be called for from the Government of India. Both the Hindus and the Musalmáns should be ashamed of themselves, seeing that although they have been so long under the enlightened British rule, which has done so much to encourage the spread of education and civilization among them, they have not yet got rid of their bigotry and are only too ready to pick quarrels with each other. Many liberal-minded Englishmen are willing to lend them a hand in obtaining new privileges, but these unfortunate riots tell very strongly against them. Disturbances have always occurred and will continue to occur in other countries, but those which have occurred in this country are of a different nature and reflect great discredit on the people. It is the paramount duty of the Indian patriots, who are striving hard to promote the best interests of their country, at the sacrifice of their valuable time and hard-earned money, to put a stop to religious quarrels, which the selfish enemies of the country spare no pains to instigate.

Religious disputes.

Zamánah.
September 4th, 1893.

9. The *Zamánah* (Cawnpore), of the 4th September, received on 18th idem, expresses the opinion that English education has prejudiced young Hindus against Musalmáns, destroying the mutual sympathy which formerly existed between the two sections of the community, and observes that they ought to live in peace and amity if they have the interests of the country at heart.

The same.

10. A correspondent of the same paper says that the operations of the cow-protection societies have stirred up strong animosity among the Hindus against the Musalmáns, and that if the country were not under the just and strong British rule at present the Musalmáns would have been killed to a man or would have had to abandon the performance of their religious ceremonies. The Lieutenant-Governor made excellent speeches at Ballia and Azamgarh, with the object of restoring good feeling, but the *Amrita Bazar Patrika* and other newspapers of that class have misrepresented the speeches, and indulged in comments which are calculated not only to increase ill-feeling between the two communities, but also to cause disaffection against Government. The discontinuance of the slaughter of cattle is simply out of the question, but the Musalmáns should kill kine with due secrecy, and the Hindus should not attempt to pry into places where kine are slaughtered.

The same.

Nizám-ul-Mulk.
September 16th,
1893.

11. The *Nizám-ul-Mulk* (Moradabad), of the 16th September, thinks that the increase of religious dissensions is mainly due to the spread of English education. The inhabitants of this country had been accustomed to despotic rule from time immemorial; but English education has created a strong love for freedom in their minds and convinced them of the potency of agitation under British rule. The Hindus who have made pretty good progress in English education have established the National Congress, of which the movement for the protection of cattle is but one offshoot. Many educated Hindus who were unable to obtain posts in Government offices joined the cow-protection societies and became preachers, assuming the garb of religious mendicants. By speeches and cartoons they have excited high religious feeling among the masses, and the late Azamgarh riots were an overt expression of that feeling. If no change were made in the present educational policy, a general rebellion against Government might be considered within measurable distance. Mere repression and coercion will not do, as may be inferred from the failure of the policy of coercion in Ireland and Russia. Government should strike at the root of the evil and modify the existing system of education which engenders a spirit of independence and turbulence. As the district officers have frequently yielded to the remonstrances of the Hindus in religious disputes, the latter have grown very unreasonable in

Causes of religious disputes.

their demands, Government should lay down some general rules in the matter of cow-killing for the guidance of the local authorities. There should be no objection to the slaughter of cattle at places where no Hindus live in the neighbourhood and which are away from public streets and thoroughfares. But where there is a mixed population of Hindus and Musalmáns, custom or usage should prevail. Moreover, when an investigation is necessary in any matter of religious dispute, it should always be made by a European officer. (The *Aftáb-i-Islam*, Agra, in its issues of 6th and 12th September, attributes the religious quarrels between the Hindus and Musalmáns to the anti-cow-killing agitation of the cow-protection societies, and urges the suppression of those societies. The suppression of the National Congress, too, is recommended, on the ground that the appointment of Hindus to higher posts, which the Congress advocates, would tend to embitter the relations between the two communities, inasmuch as Hindu officers would be sure to be partial to their co-religionists in religious disputes.)

12. A Delhi correspondent of the *Oudh Akhbár* (Lucknow), of the 20th September, complains that on the outbreak of the late riots at Bombay some evil-minded men propagated alarming rumours which caused disquietude among the respectable and peaceful citizens of Delhi, and

Prevention of religious disputes.

that the Deputy Commissioner made preparations to meet any emergency. The writer is of opinion that the best way of preventing the occurrence of religious disputes is to require Pandits and Maulvis throughout the country, who possess immense influence over the lower classes, to execute bonds for good behaviour. The nobility and gentry, as a rule, have nothing to do with religious feuds but always come in for a share of the blame.

ODDH AKHBÁR.
September 20th,
1893.

13. The *Hindustáni* (Lucknow), of the 13th September, thanking Sir William Wedderburn for directing the attention of the Secretary of State for India to the late riots at Ballia and Azamgarh, who has promised to call for a report regarding all the recent religious riots throughout the various parts of India, observes that when the resolution of Sir

Suggested appointment of a commission to inquire into the late religious riots in India.

Charles Crosthwaite on the subject reaches England, the Englishmen would be able to see for themselves how the short-sighted policy of the district authorities of Azamgarh, whom His Honor has tried to support, has caused the Hindus and Musalmáns of that place to become the mortal enemies of each other. It will take long before this mutual ill-feeling is removed. But calling one community names and patting on the back of the other, as Sir Charles Crosthwaite has been doing, is not the remedy by which one can expect to effect a reconciliation between the two great communities of India. The Government of India had better appoint a commission, as the *Daily News* and the *Daily Chronicle* of England suggest, to make an independent inquiry into the true causes of the late religious riots and into the means of stopping them.

HINDUSTÁNÍ,
September 13th,
1893.

14. The same paper says that the speeches which Sir Charles Crosthwaite delivered at Ballia and Azamgarh regarding the recent religious riots in those districts, were, whether founded on facts or not, certainly injudicious and impolitic, holding up the speeches of the Officiating Lieutenant-

The recent Hindu-Musalmán riots and Sir Charles Crosthwaite.

Governor of Bengal and the Governor of Bombay on the same subject as models of wisdom and political foresight. Sir Charles has rebuked the Hindus of Ballia and Azamgarh in such a way as to cause pain to the Hindus throughout the country. In another place, the *Hindustáni* observes that the rioters in Bombay and Azamgarh are accorded punishments on two very different scales. An *Ahír* who had simply rescued some cows under religious zeal in Azamgarh has been punished with 12 years' rigorous imprisonment, while 10 persons in Bombay who had resisted the police and wounded them have been punished with two years' imprisonment only. When the law is the same, why should the officers of the two places not take the same view of similar affairs? Heavy punishments for offences of this nature serve simply to increase the popular discontent.

HINDUSTANI.
September 13th,
1893.

Comments on the recent Hindu-
Musalmán riots.

15. The *Hindustáni* (Lucknow), of the 13th September, in continuation of the comments it made on the late Hindu-Musalmán riots in its preceding issue (see para. 11, page 368 of *Selections from Vernacular Newspapers, 1893*), observes that religious fanaticism alone has not been the cause of these outbreaks. Poverty—the ever-deepening poverty—has had to do a good deal with it. The *badmashes* or bad characters who live by villainy and plunder, and whose number has been steadily increasing in every place, were also at the bottom of it. Time there was when the number of professional *badmashes* was small, and as the high and the middle class men used to be all armed, these rogues could not do much harm to the people at any time. As it is at present, if these *badmashes* were so minded, they could, armed with *lathis* or bludgeons as they are, easily plunder any town at any time, and the middle class men who are allowed to bear no arms to defend themselves with, would not be able to protect their lives and property from them or offer any resistance, unless it were with brickbats or walking-sticks. Were the recent riots a mere matter of religion, why should then the rioters have plundered shops and houses and carried away property from them? They might have destroyed temples and mosques only, and gone no further. Again, when Sir Auckland Colvin's headlong water-works policy led to the so-called religious riots at Benares, why, if the people were displeased with some of the municipal members (for voting in favour of the Government scheme), did they not content themselves with burning the houses of the latter? Why did they go about causing injury to innocent poor people? The fact is that in all these *seemingly* religious riots there lies poverty under the surface and religion is only the cloak under which *badmashes* and the starving commit them. And unless the Government does something to lessen the number of the hungry riff-raff and alleviate the poverty of the masses, the riots that have been so frequent of late will continue to multiply. But the Government cannot do this unless it grant those political reforms which the whole country has been crying for. Education and political reforms are the true remedies for stopping the religious disturbances. Education makes a man respect and tolerate his fellow countryman's religion, while political reforms can alleviate poverty and thereby make the masses less miserable and consequently less reckless and quarrelsome. Let the Government rest its eye on these two things, and it will succeed in restoring peace and order in the country.

ODDH PUNCH.
August 17th, 1893.

16. The *Oddh Punch* (Lucknow), of the 17th August, received on 18th September, publishes a communication in which the writer describes his dream. He saw in a dream the Lieutenant-Governor sitting with his Hindu council-

Cow-killing question.

lors and lamenting over the atrocities committed by the Hindus in Azamgarh. His Honor was inclined to deal with the rioters as severely as were the rebels dealt with on the termination of the Munity of 1857, but the Hindu press would raise a wild clamour and Mr. Dadabhai Naoroji condemn his action in Parliament. On the other hand, if the slaughter of kine were stopped, the supply of mutton in place of beef to European soldiers would greatly increase the expenditure. His Hindu councillors said that if Government could find a crore of rupees to give exchange compensation allowances to its European servants, it should not grudge an additional cost of, say, fifty lakhs of rupees to provide mutton for the army, especially as the discontinuance of cow-slaughter would conciliate the Hindus and strengthen British rule. His Honor replied that their proposal was a fair one, but that he was afraid that they might next desire Englishmen to evacuate the country, on the ground that the Hindus could not properly perform their religious ceremonies, the land being polluted by the touch of uncleanly Englishmen. In that case a large portion of the English nation which depends on this country for its support would be reduced to great straits. The councillors said that the Hindus were very thankful to Englishmen for freeing them from Musalmán oppression and giving them English education which had already made them capable of managing the affairs of their country, and that Englishmen were really no longer justified in holding possession of the country and draining it of its wealth. His Honor was quite non-plussed at the proposal. Directly a Musalmán petitioner happened to enter the council chamber, the councillors expressed their surprise at the intrusion of the uncleanly Musalmán, who was at once ordered to be turned out by His Honor. The dream, if correctly interpreted, means

that Government will forbid cow-slaughter and turn out the Musalmáns from India, settling them in some distant island.

17. The *Gosewak* (Benares), of the 31st August and 7th September, republishes from the *Koh-i-Nur*, Lahore, of the 18th May, 1881, a communication from Maulvi Muhammad Murad Ali of Ajmere, who advises his co-religionists to refrain from the slaughter of kine, on the ground that their religion does not enjoin it; that cattle are very useful animals; that the use of beef is injurious to health; and that they ought to respect the feelings of the Hindus among whom they have lived for the last nine hundred years. The Maulvi further asks them what would be their own feelings if the Hindus killed boars near their houses and openly sold and used pork.

GOSWAK.
August 31st and Sep-
tember 7th, 1893.

18. The same paper, of the 7th September, states that some time ago it advised the Cow-Protection Societies to establish a central committee which should exercise control over them, assisting them in conducting their operations on uniform principles, and appointing trust-

GOSWAK.
September 7th, 1893.

worthy preachers, but that they turned a deaf ear to it. Each Society framed its rules according to its own whims and engaged preachers without satisfying itself as to their qualifications for the delicate duties they had to perform. And the unfortunate result of the want of any wholesome check over the proceedings of the Societies is that they have come to be regarded as hotbeds of sedition and strife. The Societies have unquestionably good objects in view, and this is the reason why they enjoy the sympathy of many sensible Musalmáns, Europeans, and Pársis, such as Maulvi Murad Ali of Ajmere, Maulvi Ghulam Ahmad of Hoshiarpur, Maulvi Sher Ali of Gahmar, Mirza Abdullah of Lucknow, the Joint-Magistrates of Samástipur and Hájipur, Mr. Khurshedji Sorabji, &c. The Societies and their preachers ought to make a point of explaining the advantages of the protection of cattle to the lower classes of Musalmáns, inducing them by friendly pressure to abandon cow-killing and refrain from resorting to any illegal proceedings. The establishment of associations composed both of right-thinking Musalmáns and Hindus is necessary to promote good feeling among the people.

19. The *Nizám-ul-Mulk* (Moradabad), of the 16th September, after adverting to the Government resolution on the Azamgarh riots, the seizure of the papers of the Cow-Protection Society at Ballia by the Magistrate, and the fine inflicted on Swami Brahmanand at Bahraich, observes

NIZÁM-UL-MULK.
September 16th,
1893.

The same.

that although Government has become fully alive to the mischievous proceedings of the Cow-Protection Societies, it cannot easily check them. There is no Hindu but is a member of some such Society and assists it with money; and the Societies conduct their proceedings in the most secret manner, which suddenly lead to disputes on the day of the Bakr Id. The serious riots at Azamgarh, which were quite unexpected, are a good instance in point. The Cow-Protection Societies have assumed different names, such as "Dharm Sabha," "Arya Sabha," "Káyasth Sabha," and so forth.

20. The *Hindustáni* (Lucknow), of the 13th September, says it has learnt that when His Honor the Lieutenant-Governor came away from Azamgarh, the local authorities set on foot an inquiry as to at whose request Pandit Bishan Narain Dar and the editor of the *Hindustáni* had gone to that district to make inquiries into the recent riots

HINDUSTÁNÍ.
September 13th,
1893.

The District authorities of Azamgarh, and Pandit Bishan Narain Dar and the editor of the *Hindustáni*.

there. Even a *mukhtar* [agent] and a servant of Rai Durga Prasad have been asked to say by whose permission they had allowed those gentlemen to put up with them. The editor cannot believe the District Magistrate to so far demean himself as to make inquiries of this nature; some subordinate officer has perhaps done this; but the editor hopes his Azamgarh friends will not fail to inform him of the real facts of the affair.

ASAD.
September 15th,
1893.

21. A correspondent of the *Azad* (Lucknow), of the 15th September, refers to the alleged threats held out by the Hindus of Nega, police-station Didarganj, Azamgarh district, to commit a disturbance on the day of the late Bakr Id, in order to prevent the sacrifice of a buffalo; but states that the Hindu mob dispersed on the timely appearance of the police on the scene, and that the sacrifice was performed by the Musalmáns in peace. The Hindus, however, boycotted the Musalmáns and vowed revenge. The Hindu landholders forcibly ejected Muhammadan tenants, seizing their growing crops. The District Magistrate should take steps to keep the Hindus from molesting the Musalmáns in future on the occasion of the Id, and to restore the crops seized by the Hindus to the Musalmáns.

HINDUSTANI.
September 13th,
1893.

22. The *Hindustani* (Lucknow), of the 13th September, says that some Conservative newspapers in England have been jubilant over the recent riots in India, because they think these disturbances are a positive proof of the unfitness of the Indians for a free (and representative) Government. The miners in Yorkshire lately collected in thousands and committed serious riots, plundering a town, setting fire to factories and certain villages. A force of a thousand policemen hastily proceeded to the spot, but they could not quell the riot, and the military aid had to be called for. Now, has any Briton a tongue in his mouth to propose that, because the miners of Yorkshire have broken the law and peace, the British Parliament should be abolished: or the place where the riot took place should be disenfranchised: or each and every one of the rioters should be punished with 12 years' rigorous imprisonment: or the Local Municipal Board should be abolished? No, there cannot be such an insane man in a cold country like Great Britain. It is the hot climate of India only that affects the brains of Anglo-Indians and makes them talk nonsense.

GORAKHPUR.
September 9th,
1893.

23. The *Gorakhpur*, of the 9th September, says that notwithstanding both the Hindus and Musalmáns may outwardly make loud professions of harmony and concord between them, there exists no such thing in reality, even the highly-educated men in both the communities not being altogether free from religious bias. It is a well-known fact that wherever there happens to be a Musalmán or Hindu in power, he invariably tries to weed out the men of the other denomination and to fill their places by those of his own. The difference of religion keeps such a wide gulf open between them that there is no filling it up by any means. The estrangement of feeling has on the other hand gone on increasing between them since they have established among them associations and committees of their respective co-religionists. To sympathize with their co-religionists is, they think, a sympathy with their nation. Again, another great cause of the ill-feeling between them is the question of pollution, by the bare touch of a Musalmán, carried to the extreme by the Hindus. The latter would not even drink a glass of water if a Musalmán were sitting on the same carpet though quite apart from him, as if the Musalmán were the most unclean thing in the world. The Musalmáns on their part, irritated by this treatment, endeavour to tease and annoy the Hindus as much as they can. They would drink liquor, commit fornication, and take interest on money without the least compunction for breaking the injunctions of their religion, but would on no account give up offering cows as sacrifice simply as a matter of retaliation on the Hindus for their aversion to them. Such being the case, it is the clear duty of all educated Indians and newspapers to do all that lies in their power to make the rival communities understand that the British Government allows them equal liberty to perform their religious ceremonies, &c., and that they ought to arrange things in such a way as not to annoy each other. Far from doing this, some of the Indian newspapers, especially the *Advocate* and the *Hindustani*, go about picking holes in the proceedings and measures the authorities have taken in connection with the recent religious riots. It is absurd to charge the authorities with showing partiality to any community. It is their duty to adopt measures for preserving the peace; and if in doing so they happen to commit a mistake, they cannot be blamed for it. The Hindus and Musalmáns themselves should be rebuked and censured as much as possible for what they have done under religious excitement. By their recent

acts they have forfeited the confidence of the Government in their judgment and sound sense. How beautifully, indeed, they have proved themselves fit for self-government! It is a pity that the Indians who have been asking for political concessions and forcing the Government by their strong arguments to consider their prayers should by their religious quarrels sow the seeds of such disturbances as are likely to involve the whole country in utter ruin. Would that the Almighty God put these shortsighted and indiscreet men on the right path!

24. The *Nazm Akhbār* (Lucknow), of the 5th September, observes that as both the Hindus and the Indian Musalmāns live in the same country, are under the same Government, and are entitled to equal freedom in the performance of their religious rites, they ought to arrange and

The Hindus and Musalmāns advised to live in peace with one another.

perform their ceremonies and do other things in such a way as not to injure the feelings of each other. They should deal with one another as brethren and not allow themselves to be led away by religious zeal, and commit riots among themselves.

NAZM AKHBAR.
September 5th, 1893.

25. The *Kanauj Punch*, of the 15th September, states that on the day of Janam Ashtmi the Hindus of Kanauj intended to take their religious procession through the city by a new route. The Tahsildār and the Sub-Inspector of Police induced the Musalmāns to raise no objection, but one

Janam Ashtmi fair at Kanauj, Farukh-abad district.

Gulab Khan sent a telegram to the Magistrate to the effect that the procession should follow the old route. The Magistrate at once went to Kanauj and enquired into the matter. The Hindus were required to stop all music while passing the Imāmchauks which extended over some 75 yards; but they did not approve of that restriction, and said they would prefer the old route if it were reopened. The owner of the land through which the route lay, but which had been closed to thoroughfare, was induced to allow the procession to pass. The Magistrate himself accompanied the procession from 9 A.M. to 6 P.M. Both Hindus and Musalmāns were satisfied with the arrangements.

KANAUJ PUNCH.
September 15th,
1893.

26. The *Subodh Sindhu* (Khandwa), of the 13th September, referring to the case of Swami Brahmanand, who was fined Rs. 200 by the Deputy Commissioner of Bahraich, observes that the

Case of Swami Brahmanand, Bahraich.

authorities in Upper India are not well advised in frequently interfering with the religious affairs of the Hindus in a high-handed manner. The idea is gaining ground among the public that the arbitrary proceedings of officers are the principal cause of religious disturbances. They ought not to take sides, but should grant equal freedom to Hindus and Musalmāns in religious matters, and never permit anything which is calculated to wound the feelings of any community, following the noble example of His Excellency the Governor of Bombay. The show of partiality to one section against the other is a dangerous policy, and should be strictly forbidden by the Government of India.

SUBODH SINDEU.
September 13th,
1893.

27. The *Hindustāni* (Lucknow), of the 13th September, complains that Mr. Gibson, the Deputy Commissioner, has suspended Thākur Hanuman Singh, the Tahsildār of Bahraich, and reported him to the Board of Revenue for dismissal, because he gave a donation to a *Gaurakshini*

Certain Hindu Tahsildārs in Oudh threatened with departmental punishment for aiding the *Gaurakshini Sabha*.

Sabha. Lāla Kundan Lal, the Tahsildār of Nānpāra, is also said to have been called upon for an explanation for a similar act. Bābu Ram Charan, Tahsildār of Haidargarh in Bara Banki district, has incurred the wrath of the authorities for joining a *Gaurakshini Sabha*. All these are the results of Sir Charles Crosthwaite's policy. If any nation ever banded together, it was due to the hardships caused by a similar mistaken policy. Is it a crime to give aid to a *Gaurakshini Sabha*? The Government of Sir Charles Crosthwaite might think so. But it is a principle of the Hindu religion to protect the cow, and this religious belief can never be obliterated from the minds of the Hindus, notwithstanding the practice by the authorities of as much severity towards them as they please. If the Hindu Tahsildārs referred to above have really acted in any disloyal way towards the Government, criminal prosecutions can be instituted against them. But until their disloyalty is proved the editor cannot bring himself to believe that the Government of Sir Charles

HINDUSTANI.
September 13th,
1893.

Crosthwaite will permit the Tahsildárs in question to be suspended simply because they gave subscription to, or expressed their sympathy with, a *Gaurakshini Sabha*.

ALMORA AKHBÁR.
September 11th,
1893.

28. The *Almora Akhbár*, of the 11th September, after publishing a vernacular translation of the Local Government's Resolution dated 22nd August, in the Separate Revenue Department, on the subject of the supply of information by non-official witnesses to the Hemp Drugs Commission,

Use of hemp in Kumaun.

observes that no sane man who knows the evils of drunkenness can be expected to recommend the use of any intoxicating drugs except as medicine. But poppy and especially hemp not only supply intoxicating drugs, but also serve some more useful purposes, and therefore the difficulty is that if their cultivation were stopped, men who use them for purposes other than intoxication would suffer. It is well that the Commission intends visiting every province and making local inquiries which will enable it to find out what different uses are made of intoxicating drugs. In Kumaun, where hemp is pretty largely grown, the people express oil from its seeds which serves as *ghi* (clarified butter), make string, matting, &c., from its bark, and even prepare from it a kind of stuff which is used as cloth by the poor, using its pith to give relish to their food. Under these circumstances the prohibition of hemp culture would be very injurious to the inhabitants of Kumaun.

HINDUSTÁN.
September 12th,
1893.

29. The *Hindustán* (Kálakáñkar), of the 12th September, commenting on the North-Western Provinces and Oudh Income Tax Report for 1892-93, approves of the threats held out by the Local Government to those Tahsildárs who do not make assessments with due care, and observes that a direct tax like the income tax cannot be popular in a poverty-stricken country, and that the heavy assessments made by officials render it still more odious. All Local Governments should keep an eye on the assessors.

The North-Western Provinces and
Oudh Income Tax Report for 1892-93.

HINDUSTÁN.
September 16th,
1893.

30. The same paper, of the 16th September, advertizing to the appointment of the Opium Royal Commission, concurs with the British Indian Association of Calcutta, which has submitted a memorial against the discontinuance of the opium traffic, in thinking that the measure would cause a heavy loss to Government and the cultivators; and adds that, judging from official reports, the use of opium does not encourage madness as much as *gánja* does.

The Opium Royal Commission.

HÁLAT-I-HIND.
September 15th,
1893.

31. The *Hálat-i-Hind* (Allahabad), of the 15th September, regrets to notice that the noble legal maxim that it is better that nine criminals should escape than that one innocent man should be punished does not find much favour with the Criminal Courts in this country.

Criminal trials and Government
Pleaders.

Whether the men arrested and sent by the police for trial be guilty or innocent, the Court Inspectors and Government Pleaders try their best to get them convicted and punished, never taking the trouble to ascertain their innocence or guilt. If the accused are undefended, as is often the case, their conviction is a foregone conclusion, inasmuch as Magistrates and Judges generally act blindly and allow themselves to be deceived by the one-sided version of the story. This is a very lamentable state of things. The Magistrates and Judges should be required to record also the questions put by themselves and the Court Inspectors or Government Pleaders to witnesses in order that the higher tribunals might be able to judge whether the Subordinate Courts and Government Pleaders endeavoured to elicit the truth or were animated by the mere desire of procuring the conviction of the accused.

ZAMÁNAH.
September 11th,
1893.

32. The *Zamánah* (Cawnpore), of the 11th September, states that Rigby, a European soldier at Benares, beat a punkah coolie to death. The Civil Surgeon who held a *post mortem* examination attributed the man's death to a rupture of

The spleen-rupture case, Benares.

the spleen, and the soldier was fined Rs. 100 by the Magistrate. The fine is rather too heavy, the deceased being a mere native coolie. As such unfortunate incidents are getting too frequent, it would be well if the punkah coolies were examined every week by Doctors with a view to find out if they suffered from diseased spleen.

In that case some poor coolies would be spared their lives every year and the Doctors saved the trouble of giving evidence. If arrangements could not conveniently be made for the examination of coolies, at all events European soldiers should be forbidden to do violence to them. If a coolie neglects his duty he should be reported to the proper authority, who may fine or discharge him.

A vacancy caused in the North-Western Provinces Legislative Council by the resignation of the Hon'ble Bábu Ram Kali Chaudhri.

33. The *Hindustáni* (Lucknow), of the 13th September, expressing its regret at the resignation of the Hon'ble Bábu Ram Kali Chaudhri of his Membership of the North-Western Provinces Legislative Council owing to ill-health, says that the Municipal Boards of the Allahabad group have been called upon by the Government to recommend a man to fill up the vacancy thus caused, and hopes that either Bábu Charu Chandra Mittra of Allahabad or Pandit Pirthi Nath of Cawnpore, whose independence of character, courage, and liberal views are well known, may be elected for the post.

HINDUSTÁNI.
September 13th,
1893.

The Hindu Munsif at Budaun.

34. The *Tohfa-i-Qadiri* (Ballia), of 9th September, states that besides that the relations between the Hindu Munsif of Budaun and the Musalmáns of that place have become strained in connection with a certain mosque case, that officer is not on good terms with the police also. The Munsif had, under the circumstances, better be transferred.

TOHFA-I-QADIRI.
September 9th, 1893.

III.—EDUCATION.

An objection raised by a Musalmán to a note in Lála Sham Lal's "Abstract of Dr. Hunter's Brief History of India."

35. The *Mehr-i-Nimroz* (Bijnor), of the 14th September, on the authority of a correspondent, complains that Lála Sham Lal, the Agent of the Calcutta School Book Society at Muttra, has published an abstract, in the form of questions and answers, of "Dr. Hunter's Brief History of India," which has been prescribed as a text-book for the middle class, inserting a note at the end of Chapter IX of the second part of his abstract reflecting on the Prophet. The note is offensive to Musalmáns, and the Lála should therefore be called upon to strike it out.

MEHR-I-NIMROZ.
September 14th,
1893.

Mr. Beck's speech on the occasion of distribution of prizes to the students of Aligarh College and the *Hindustáni* of Lucknow.

36. The *Najm-ul-Akhbár* (Etáwah), of the 13th September, states that on the occasion of the distribution of prizes to the students of the Muhammadan College at Aligarh by Sir Charles Crosthwaite, Mr. Beck declared that the students of that college would be ready to face the enemies of the British Government in a crisis. The *Hindustáni* of Lucknow finds fault with Mr. Beck's declaration, observing that the students being quite unaccustomed to the use of arms could not be expected to give much help, and that Mr. Beck should have suggested the repeal of the Arms Act. Such a suggestion could best be made by the National Congress. Mr. Dadabhai Naoroji, whose native town (Bombay) has lately been the scene of serious riots, should avail himself of an early opportunity to move a resolution in Parliament for the repeal of the Arms Act. If the people were allowed to carry arms, disturbances would doubtless be more frequent and attended with greater bloodshed. To be sure, there could not be a better way of relieving the country of surplus population!

NAJM-UL-AKHBÁR.
September 13th,
1893.

Need of a college at Gorakhpur.

37. A correspondent of the *Alwaqt* (Gorakhpur), of the 13th September, urges that Gorakhpur being one of the principal towns in the North-Western Provinces and the headquarters of a Commissioner, a college should be established there.

ALWAQT.
September 13th,
1893.

IV.—MISCELLANEOUS.

Hindus subscribing largely to the proposed memorial of the late Nawáb Abdul Latif Khan.

38. The *Hindustáni* (Lucknow), of the 13th September, observes that while the Anglo-Indian newspapers are doing their best to set the Hindus and Musalmáns by the ears, and some native journals foolishly howl with them, it is worthy of note that the number of Hindu subscribers for the

HINDUSTÁNI.
September 13th,
1893.

memorial of the late Nawáb Abdul Latif Khan is already 80, while that of Musalmáns is 20 only. The amount subscribed by the Hindus is also larger.

BHÁRAT JIWAN.
September 11th,
1893.

39. The *Bhárat Jíwan* (Benares), of the 11th September, states that Goshain Biharipuri of Benares celebrated the Janam Ashtmi with great *éclat*, as usual, and expresses satisfaction that the Commissioner, the Magistrate, the Superintendent of Police, and the Civil Surgeon, accompanied by their wives, called at his house to witness the rejoicings, and were pleased with the hearty welcome accorded by him.

Visit paid by the Commissioner, the Magistrate, and other European officers of Benares to Goshain Biharipuri's house to witness the celebration of the Janam Ashtmi.

NASIM-I-AGRA.
September 15th,
1893.

40. The Jhánsi correspondent of the *Nasim-i-Agra*, of the 15th September, says that the people have been ordered by the Municipal Board to provide the privies in their houses with iron doors, which are to be had of a shopkeeper in Hardyganj. But there is a general complaint that the shopkeeper charges rather high price. Men need not be compelled to obtain the doors from the same shopkeeper.

Privies to be provided with iron doors, Jhánsi.

ALLAHABAD : } PRIYA DAS, M.A.,
The 26th September 1893. } Govt. Reporter on the Vernacular Press of Upper India.